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We also say that if we urinate in a standing position the Flower spirits will be pleased. For this reason, if anyone sees us urinating in a standing position and scolds us for it we reply: 'We are making offerings to the Flower spirits!' The Flower festival is for flowers and fruits what the offering of new rice is for rice. Until the priest has placed flowers in the hair of the women and eaten some of the *matkom*, no one will wear flowers or eat the *matkom*. From the new year until after the festival the priest has to live very carefully. He eats nothing in other people's houses, because others may have been on a visit to villages where the festival has already taken place and then he might eat something that is forbidden. One of the songs that is sung when the priest is being escorted to the grove and again back to his house refers to the fact that the Dol Jatra festival of the Hindus has already taken place.[1]

'The Dol is over now, maidens, the *Pata*[2] comes next;
You must buy shields, maidens, for yourselves.

In the maidens' pubic region is the black bee's honeycomb;
You must buy shields, maidens, for yourselves.' "[3]

"The second great festival is celebrated when all the harvest has been gathered in and there is plenty of food. The Santals say that for one month after the Harvest festival, known as the *Sohrae*, they eat rice without measuring it. Although it may be held at any time during the period between the dark night in October-November and the middle of January, in most of the villages of the area it is now celebrated at the earliest possible date, when Hindus are celebrating the Kali Puja. One reason is to enable those who are migrating for work to share in it before they depart, and some of the villagers distinguish between this fixed festival and a true *Sohrae* fixed in the traditional manner. In a bad year a Santal remarked: "This year we shall have no *Sohrae*. There has been no harvest, so what would we eat and how could we invite our friends?" The words were spoken while the village in question was actually celebrating the festival at Kali Puja time. Further, the celebration of Kali Puja amongst the surrounding cultivator castes, and especially the Bauri, has many features in common with the Santal cult, particularly with reference to cattle worship, and this factor has undoubtedly led the Santals to approximate the time of their celebrations to that of their neighbours.

[1] See Chapter 7, p. 99.
[2] See Appendix II, No. 20.
[3] The hook-swinging festival.